

JUVENILE INSTRUCTOR

No. 21

NOVEMBER 1, 1898.

Vol. XXXIII.

HOLINESS
TO THE
LORD

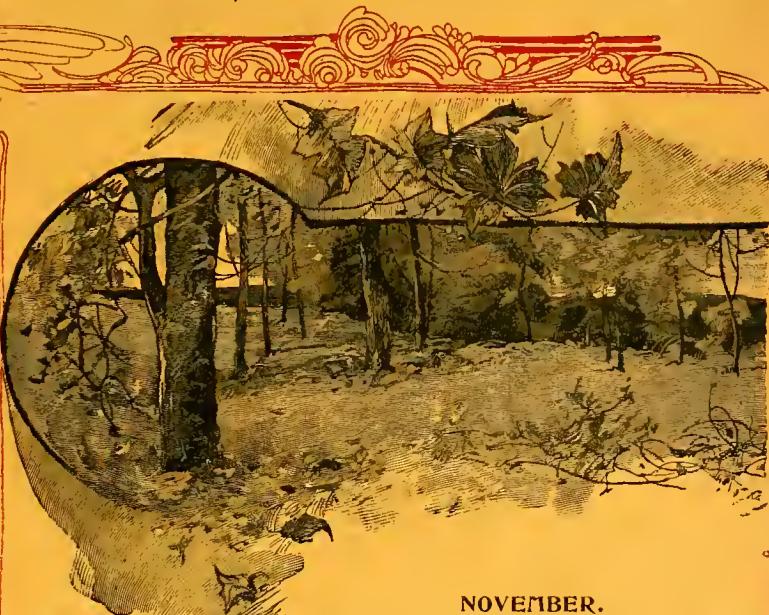
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GEORGE Q.
CANNON
EDITOR •

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NOVEMBER.

Now the bees have ceased to hum,
Now the stormy days are come,
Naked are the forest trees, and silent is each bird:
Save the robin redbreast, he
Singing sweetly—cheerfully,
By the crumb-strewn window-sill and cottage-door
is heard.

Now the butterflies have fled,
All the summer flowers are dead,
And the autumn fruits no more hang from the
bending bough;
There is heard no reaper's song
Fields of golden corn among;
But the cold blast whistles shrill o'er plains de-
serted now.



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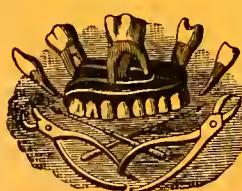
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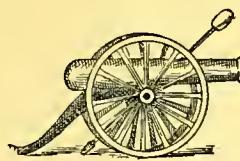
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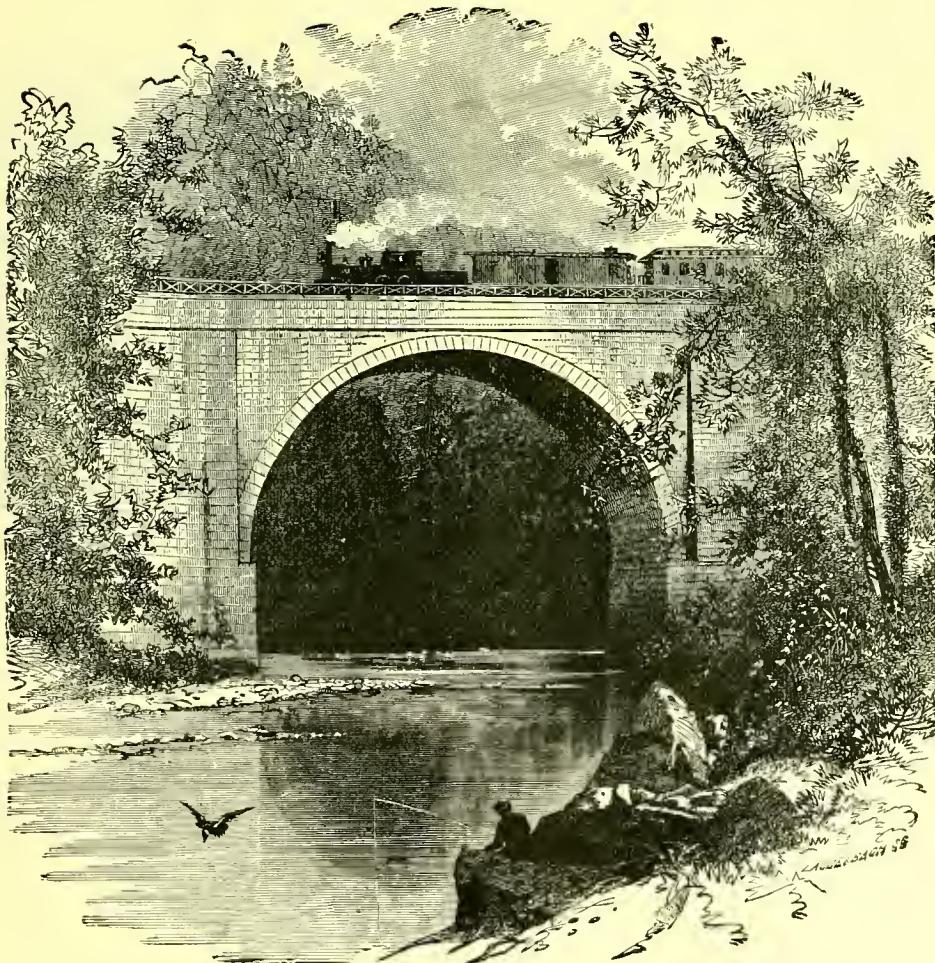
THE JUVENILE & INSTRUCTOR.

Organ for YOUNG LATTER DAY SAINTS.

VOL. XXXIII.

SALT LAKE CITY, NOVEMBER 1, 1898.

No. 21.



SCENE ON THE CONEMAUGH RIVER, PENNSYLVANIA.

IN THE LAND OF THE CZAR.

XXI.

(CONTINUED FROM PAGE 691.)

AMONG the most important of the buildings within the Kremlin walls are the palaces and the churches. The term palace is used in Russia in a somewhat wider sense than is usual with us, indicating not necessarily a structure used wholly or even primarily as a royal abode, but also buildings which serve as residences for high officials of state or church, or as government headquarters.

An edifice of comparatively small importance, though attractive in its outer aspect, principally on account of its original style of architecture is the Potechny Dvorets, literally "the palace of minor expenses." It has an interesting history, having been founded by the czar, Alexis Michaelovitch; it was reconstructed in 1805, with close attention to the preservation of its primitive appearance. At present it serves as the residence of the military commandant of the Kremlin.

Then there is the Great Palace of the Kremlin, (Bolshoi Dvorets), or the New Imperial Palace, which occupies part of the site of two ancient palaces, the repaired ruins of which are connected with the later structure. Within are numerous apartments, each devoted to some particular accommodation of the imperial occupants, or dedicated to the name of some departed monarch, patron saint, or historic assembly. Entering by the "vestibule of honor," and passing through a magnificent antichamber, we traverse in order chambers bearing the names of St. George, St. Vladimir, St. Alexander Nevsky, St. Andrew, and St. Catherine; then come reception halls, galleries of paintings and sculp-

ture, and suites of rooms that have been occupied by former generations of the imperial family. As already stated in connection with the palaces in St. Petersburg, it is a custom among the Russians to hold sacred the rooms that served as living apartments of monarchs now dead; and thus the passing of few generations results in rendering the greater part of even a large palace uninhabitable.

Even more interesting than the Great Palace are the restored portions of the two ancient structures adjoining. These are the Terema, and the Granovitaya,



BASEMENT ROOM, WITH CORNER STOVE;
TEREMA PALACE, MOSCOW.

still regarded as separate palaces though occupying but a part of their original sites. The Terema formerly comprised the dwelling apartments and the gymnasium, while the Granovitaya was devoted to more ceremonial purposes, and contained, as it still contains, the coronation hall.

The word "terema" or "terem" in ordinary use indicates the upper story of a Russian house, which is usually provided with a balcony covered by the

projecting eaves of the roof. This part of the building is devoted in the palace of the emperor and in the humble dwelling of the peasant to the accommodation of the unmarried daughters and of the younger children of the family. It will readily be understood that with the terem are associated many of the most affecting features of home life; and the use of the name in connection with the palace within the Kremlin is interesting as expressing the thought of it being a nursery of the reigning dynasty.

This cluster of palaces, massive but

thing, be it only a pillar, a foot of wainscot surface, a window sill, or a door post, even reasonably plain, to afford a momentary rest from the confusion and fatigue that attend this endless display of the excessively ornate. Even the plates of the corner stoves, and the door handles are richly embellished, the general splendor of the whole "almost outvying the gorgeous glories of the Alhambra."

The pictures here reproduced, showing a stairway leading from one of the lower floors, and a chamber with a tall cylindrical stove, will sufficiently illustrate the elaborate nature of the decorations. Note the windows with their small panes, originally of mica, now of glass; the complicated ceiling structure, arched and vaulted; the wall settees, upholstered in water-pattern silk, and withal, the solid character and general stability of the parts of the structure shown in the photographs. No improvement on the old-time method of heating by stoves has been attempted; in fact the stove appears to be an indispensable part of Russian furnishing; and is as dear to the people as is the wasteful though cheerful open grate to the typical Englishman.

Of the decorations in general it has been said. "They display an extraordinary confusion of foliage, vine trellises, singularly imagined flowers, woven in arabesques and painted with the gayest colors. On the painted branches are perched birds, yellow, blue, gold and silver; squirrels, mice, and other small animals; on every bough hangs a load of costly fruit, and all sorts of knots and figures in gold are entwined among them. Here and there are portraits of the czars, armorial bearings, houses in miniature, and what not."

Abutting against the Great Palace on



STAIRCASE IN TEREMA PALACE, KREMLIN,
MOSCOW.

not towering as viewed from without, presents a wealth of interior decoration unsurpassed perhaps by any other buildings ancient or modern. Indeed it is difficult to conceive of a greater profusion of ornate embellishment than is here shown. The visitor can scarcely escape the conviction that the desire for ornamentation has been carried too far, that the work is overdone, and that good taste has been flagrantly offended. Go where you may within these walls, your weary eye searches in vain for some-

the east is the Granovitaya Palace, sometimes called the Palace of many Facets. This is chiefly important as having figured, almost from the time of its erection, in the ceremonies attending the coronation of the czars. The hangings of crimson velvet, and other showy furnishings used at the coronation of Nicholas I. are still preserved intact; and in the same hall the essential parts of the regalia of the imperial office are displayed during the festivities incident to the installation of



THRONE OF THE CZARS; KREMLIN, MOSCOW.

a new monarch. In this chamber the emperor holds his first state reception after the coronation ceremony which is conducted under the rites of the church in a neighboring cathedral, and here he receives the first homage of his more distinguished subjects.

The throne used in the inauguration of the reigning czar is shown in the accompanying photograph. As would naturally be supposed it is of elaborate construction. It consists in part of a massive chair upholstered in the richest manner, placed within a cabinet emblazoned with the imperial crest, and

covered with armorial devices. A flight of steps leads from the chamber floor to the throne, and specific rules, rigidly enforced, prescribe the relative levels to which the dignitaries of graduated ranks may ascend in rendering homage to their autocrat-sovereign. The background of the throne is of figured silk.

An adjoining room which served as a chamber of state to a long succession of departed monarchs, still bears the signs of semi-barbaric splendor. Of these rulers of the olden time Sears has said: "They knew not of seat or throne save the deep niches cut in the painted walls; and where, unless they far outtopped in stature the degenerate mortals of later times they must have sat with their royal legs dangling most uncomfortably in mid-air, as the niches are between three and four feet from the ground."

Adjoining the Granovitaya, is the Little Palace (Maloi Dvorets). This was constructed by Nicholas I. and is distinguished among the other buildings of importance by its marked plainness. Nevertheless it contains a number of excellent works of art. In one of the chambers a number of loaves may be seen. These have all figured in ceremonial proceedings. It was long the custom to have presented to the czar whenever he visited the city, a loaf of bread and a small quantity of salt, the latter contained in a salt-cellar of gold. The offering was made by a delegation of municipal officers, headed by the chief, or, as we would say, the mayor of the city. In accepting the tribute, the emperor tasted both bread and salt, expressing himself as pleased with the quality of the food used in Moscow; he then invited the chief official to taste, in return, of the imperial bread, which meant that the official so invited was to

be a guest of honor at the emperor's banquet.

Beside the palaces properly so-called, the Kremlin contains the Senate Chamber, the Hall of Justice, the Treasury, the Arsenal, and many monasteries, and churches; of the last named nearly all are of cathedral rank. The Treasury contains, beside the imperial regalia, and a great display of state insignia, many costly spoils, catalogued as trophies of war.

On the ground floor of the Treasury



CHURCHES NEAR TOWER OF IVAN; THE KREMLIN, MOSCOW.

is an extensive display of state vehicles, both wheeled-carriages and sledges, all of which have been in the service of former rulers. Some of them are excessively clumsy, and none of them are suggestive of comfort. A monstrous sledge which belonged to the empress Elizabeth, is really a box-like room on runners; it is fitted up as a dining-room, and is said to have offered accommodations to its imperial owner and her train of twelve attendants of honor by whom she was accompanied on her journeys between the two capitals of the empire.

Near by the Terema Palace is a little church, known as the church of the Redeemer. In its external aspect it is attractive, presenting, as it does, no fewer than twelve cupolas, tiny but graceful and covered with gold leaf. This, in common with many other sacred structures was ruthlessly plundered by the French during the invasion of 1812; it was afterward repaired, and magnificently furnished, chiefly by the czars Alexander I and Nicholas II.

A photograph here reproduced shows a cluster of churches in one corner of the Kremlin, immediately adjoining the Tower of Ivan. The bulbous domes, painted in some bright color or gilded, are characteristic of churches pertaining to the orthodox profession; each bears aloft an ornamented cross, or a crescent surmounted by a cross.

(TO BE CONTINUED).

J. E. Talmage.

MISSIONARY LIFE.

Presenting the Gospel to the People.

THE experiences of missionaries in getting the Gospel before the people are varied and interesting. The general method of presenting the message is by distributing tracts from door to door, and seeking in this way to get conversations with the people. In addition to this, meetings are held and the people invited to attend them. In Great Britain and some parts of the United States street preaching is done to a considerable extent when favorable weather permits. In some countries out-door meetings are not allowed in the towns and cities. In such places the meetings are generally held in public halls or private dwelling houses.

In distributing tracts from door to door a missionary meets with all kinds

of people, and it might be added with all kinds of receptions. His first day's tracting is generally made memorable by some occurrence which is of a novel character to him. Approaching the first house on the street selected for his field of operation, he timidly knocks at the door. It may be opened by a child, who, on seeing it is a stranger, or at his request, calls its mother to see what is wanted. She has all sorts of surmises as to who it may be. If she is expecting the rent collector she hesitates about meeting him as she may be unprepared. If she suspects him to be a peddler or book agent she approaches with a scowl of impatience on her face. Finding he has only a Gospel tract to offer her, and that without cost, she is willing to accept it, but hastens to cut the conversation as short as possible on account of being so busy. The missionary may meet with a similar reception at a number of places, but sooner or later he is almost sure to have the door closed in his face before he can deliver his message. This kind of treatment may cause his hopes to fall somewhat and his courage to fail him for a moment, but soon his determination is renewed, and his timidity vanishes. He may consider his first visit in tracting fairly successful. By introducing himself as a Latter-day Saint or merely leaving the tract without further introduction, on his first visit he is not looked upon as anything but a respectable gentleman.

By the time he calls with the second tract some of those who received the first will have read it, and without doubt were deeply impressed with the truth of its teachings; but learning later that the Latter-day Saints are the same people as are commonly called Mormons, they refuse to investigate further or to have anything to do with such a people. Not

because of their doctrines do they shun them, but on account of the prejudice which exists against the Saints. It is indeed astonishing to the young missionary to discover on his second visit how some of those to whom he handed tracts show their extreme contempt for him and the literature he is circulating. On seeing him at their doors they will at once go and get the tract left the week before, carrying it by one extreme corner, as if afraid of contamination, and push it out to him at arm's length telling him to never come again to their door. Some have been known to carry the tracts back with a pair of fire tongs, in order to express more effectively their utter abhorrence of everything connected with Mormonism.

Such are some of the unpleasant features of tracting. There is a bright aspect of this same avocation. The satisfaction of having performed a most important duty in the service of God gives joy to the heart, no matter how little encouragement one may receive from the people in his labor of tracting from door to door. But often through diligent and prayerful searching a missionary finds those who are willing to listen to his message and testimony, and his visits result in the conversion of precious souls to the great truths that lead to eternal salvation.

A young man who recently filled a mission in Great Britain, one day while distributing tracts felt impressed to call at a certain house, and present his message to the inmates. He obeyed the prompting and was met at the door by the lady of the house. She listened to what he had to say and accepted the tract he offered, but showed no unusual interest in his message. The next time he was in the neighborhood delivering tracts he called again at this particular

house. His reception this time was similar to the first one. He called again the third time, and still three more times without meeting with any further encouragement. He received no invitation to go in and converse upon the Gospel, still he retained the impression that there was someone there who would listen to his message. He called the seventh time, and his perseverance was rewarded with a request to enter the house. The husband was at home and was in a humor to talk upon religion. He had one request, however, and that was that the missionary confine his teachings to the scriptures, and prove his assertions from the Bible. He was acquainted with the scriptures, and was also aware that many professed teachers of the Gospel did not adhere to the word of God as taught in the Bible, hence his desire to hold the Elder to the scriptures. Of course this was just what the missionary desired, and it did not take him long to convince his friend that the doctrine he advocated was strictly scriptural. The result was the man and his family soon embraced the Gospel. It was what the man had been looking for. He had become dissatisfied with the creeds that he had before heard, and at the time the missionary called at his house he was praying for guidance that he might know what church to unite with.

It frequently happens that a missionary works until nearly discouraged before he discovers any fruits of his labors. Another young man who labored as a missionary in England some few years ago had an experience of this kind. He and his companion had spent considerable time in one field. They had labored faithfully and earnestly, but saw no favorable result. At last the Elder prayed to know whether he should

remain in the district longer or report to his president the apparent conditions and get an appointment to some other field. His prayer was answered by a dream wherein he was shown that there were a few persons in the district who would soon request baptism at his hands. He was much comforted and encouraged by this dream and related it to his companion. They both remained in their field of labor, and it was not long before several of those who had listened to their testimonies applied for baptism.

The missionary who faithfully, patiently and persistently continues his labors in the field assigned him is invariably rewarded for his efforts, as many a one can testify. He may not baptize many, but frequently such a one will be the means of bringing the truth to some honest soul who is ready to receive it with his whole heart. Where such is the case the Elder feels fully repaid for his work if no other result of his efforts is visible.

Some few years since a young missionary in Great Britain was sent to a certain district to labor, where the prospects were not so bright as desirable. He, however, continued earnestly and humbly to perform his duty in bearing testimony to the people. He was there for months without seeing any results. But eventually he was led to a family who believed his testimony and embraced the Gospel. This family proved to be most excellent people, and their influence and energy were the means of bringing others into the fold, and the branch which was almost lifeless before was soon a most lively and prosperous one. The missionary felt more than repaid for his labors when he saw how they had been blessed of the Lord.

Missionaries are frequently lead in a strange way to those who are searching

after the truth; and as often people of this character are brought in contact with the Elders in a remarkable manner. Not long since some missionaries were laboring in a certain district in England. In performing their duties they frequently passed a certain shop or store in the neighborhood of their lodging place. The gentleman who kept the shop, as well as his wife, noticed them pass the door, and recognized that they were Americans. Soon their interest in these strange men was awakened. They did not know that they were ministers of the Gospel, but felt impressed to make their acquaintance. At last the shop-keeper requested his wife to invite them in the next time they passed, stating that he desired to talk with them. His good wife soon saw one of the Elders passing and she stepped out and asked him if he and his companions would call and have a talk with her husband when they had the time to spare. Of course the missionaries were quite willing to comply with the request. They were looking for opportunities to present their message to the people. When they called to visit the family they explained their business, taught them the Gospel, which the man and his wife gladly accepted; and soon the Elders were made to feel as much at home in their midst as though they had been acquainted for years.

E. F. Parry.

(TO BE CONTINUED.)

TEMPERANCE and labor are the two best physicians of man: labor sharpens the appetite, and temperance prevents him from indulging in excess.

BE honest in all your dealings, and so live that you can respect yourself.

A TALE OF SHIPWRECK AND ADVENTURE.

THE British vessel *Kinkora* was an iron sailing ship of large tonnage, and was manned by a crew of twenty-three hands. She sailed from Vancouver for London, with a cargo of timber, on the 25th of March, 1897. She had also a deck load, but appears to have got strained and sprang a leak. The experience was then the usual one of all hands to the pumps; but the crucial point appears to have occurred on the 27th of April, when the crew came to Captain Mc Murtry and refused to pump any longer. The captain asked them if they would pump if he threw the deck cargo overboard, but as the water was then gaining on the pumps at the rate of three to four inches per hour, and the men were exhausted, they declined.

The commander consulted with his officers, and decided to make for Clipperton Island, the nearest land, and some couple of hundred miles off at the time. The steam pump was tried again, but the crown of the boiler burst. Late on the 29th the island was sighted. The crew since the boiler gave out had kept manfully to the pumps. Clipperton Island, although a barren, desolate place, was nevertheless a joyful object to the worn-out men.

There were three men on the island, and the stars and stripes were flying to show that the place belonged to the United States.

Two boats were launched and crammed with provisions, and in each a man was placed, as it was uncertain what the *Kinkora* might at any moment do. All the day the vessel was manœuvred with the hope of finding an anchorage, but every tack made put the vessel over to windward. She had to have a skillful handling. Towards evening the ship

was getting worse, and it was decided to pump all night.

Next morning the vessel was nearer the island, and the Americans on the beach were watching her, not knowing what was meant. The mate took the gig with four hands and pulled in to make inquiries about an anchorage. The surf was found to be too heavy to admit of landing, and on the mate returning to the ship the port lifeboat was cleared with the provisions, and with the mate, Mr. Snape, and four hands in her she was pulled through the surf. She capsized, but the men managed to swim ashore.

After explaining matters to the men on shore, one of them said he knew a good anchorage, and agreed to pilot the *Kinkora* to it. It was a difficult matter to get back to the ship with the pilot, and when the *Kinkora* got under way she went round the island at a great pace, evidently having got into a strong current. Two anchors were let go, but they had no effect whatever, and soon the vessel was bumping on the reef. The first thing to do was to get the stores ashore, as the island produced no kind of food, and the vessel was breaking up. It was well they got the stores then, as when they were next able to visit the ship—two days afterwards—everything was under water.

It was found that the island belonged to the Oceanic Phosphate Company of San Francisco, and the three men had been on it since September the previous year. There was not a tree of any kind on it, and not the slightest vegetation. The company had some storehouses and sleeping quarters. The men said they expected a schooner to arrive any day with a gang of men to load phosphate.

At the widest part of the island it was but three miles across, and there were

millions of gannet and sand crabs. The birds were perfectly tame, and to walk along the shipwrecked men had to frequently knock the birds aside.

The Americans showed the men every kindness, but after being on the island eighteen days, and no schooner turning up, the Americans then said it might be next September before the vessel would arrive. To remain on the island to that time would have meant semi-starvation, so Captain McMurtry and his crew decided to put off in their two small boats for Acapulco, in Mexico, distant about 700 miles.

While the shipwrecked people were on the island they caught quantities of fish, which with gannet eggs was their chief means of subsistence. The gannet were not palatable, owing to their fishy and salt nature. The birds, of course, lived on fish entirely.

In preparing the two boats for their long and perilous journey a large quantity of provisions were put in them, when one of the boats got smashed in the water. This put a damper on the determination of the men, and forcibly brought before them the tremendous danger they would encounter in the open boats. Seeing that all could not leave in the one boat, it became a question of volunteers for the remaining boat to go to Acapulco to convey information of the shipwrecked men's helpless position. Finally, it was agreed that the mate (Mr. McMurtry, who is a brother of the commander), Mr. Snape, and six seamen should go. The men, owing to the smallness of the boat, could take very few effects, as, of course, sufficient provisions and water had to be stowed in the small craft. The water was their chief concern. They calculated it would take twelve days to reach Acapulco. It took fifteen.

For the first six days and nights they had very heavy tropical rains. The men had nothing to shelter them. In sleeping or waking they were drenched through. When the sun came out in the day it was scorchingly hot, and in this condition of wet and dry alternately they passed their days and nights. Whenever possible they put up their blankets as an awning to shelter them from the sun, but if the wind blew at all strongly, the improvised awning had to be removed for fear of the boat being capsized.

The men had watches the same as on board ship, the mate being in charge of one, and Mr. Snape of the other. Each man had a two hours' spell at the rudder. During the rains they were kept busy night and day bailing out the water from the tiny craft. They could not use the rain for drinking purposes, as it had got mixed with the sea water. For the fifteen days they were unable to get a wash, and during the same time the only variation they had from cold water was on one occasion when they mixed some condensed milk with it.

The men slept as best they could. Sometimes they had a dry sleep; at other times they were lying in water. During the six days of rain they were wet nearly all the time, whether sleeping or not. They had, of course, a compass, a chronometer, and chart, and also a rifle, the last-named of which caused them some diversion when they potted a turtle. They suffered very much from cramp. One night they had very bad weather, and were nearly swamped.

The men arrived at Acapulco on the 3rd of June. They never saw a sail during the fifteen days, but the day before they got in they saw smoke rising at a distance. This was found to have

been from the British ship *Amphion*, which left Acapulco the day before they arrived.

Had the *Amphion* seen them it would have saved the British ship *Comus* going the long journey from British Columbia to Clipperton Island. When the boat's crew arrived at Acapulco they had suffered so much from cramp that they could scarcely walk, but reeled along the streets like drunken men. Three of them—namely, Mr. Snape, the boatswain, and an A. B., were stricken with fever while there. At Acapulco the men were well treated, particularly by the American Consul, Mr. Battle, and Messrs. Fernandez. Wires were then sent to England, and in this way the ship *Comus* was sent specially to Clipperton Island to succor the British shipwrecked men.

Captain McMurtry and his fourteen comrades were over forty days on the island. After the *Comus* rescued them, she went to Acapulco and took on board Mr. Snape and his seven companions. The men were also well treated on board the *Comus*. She ran short of coal, and had to put into Monterey, ninety miles from San Francisco.

How soon the millennium would come if the good things people intended to do tomorrow were only done today!

PERSEVERING mediocrity is much more respectable, and unspeakably more useful, than talented in inconstancy.

HUMAN nature is so constituted that all see and judge better in the affairs of other men than in their own.

KINDNESS does not consist in gifts, but in gentleness and generosity of spirit.

THE GOSPEL IN ANCIENT BRITAIN.

The Colleges and Monasteries of Ancient Britain—Bangor—Columba—Gildas—The Condition of the Church in His Days.

CHAPTER XIII.

(CONTINUED FROM PAGE 687).

THE exact period is not known when colleges of Christian learning were first established in Britain. Some attribute the first, that of Bangor, to the zeal of King Lucius; others affirm that it was fully 300 years later before there were any institutions of the kind on the island. Germanus in all probability did much to strengthen the few already existing establishments and to build new ones. He lived in the age when monastic life had become exceedingly popular with pious churchmen. It was also encouraged by the dominant sect. The history of Christianity in Britain now becomes for some time largely an account of the rapid increase of these institutions of learning, of the remarkable or learned men that belonged to them, and of the routine of their daily lives.

The word Bangor in Welsh is simply a name for any college. Towards the close of the fifth century all the Christian societies in Britain began to assume that appellation. Before that period the British Christians called their societies by the simple name of Cor, a circle. It is not difficult for us to understand how this name originated. When these monasteries grew so that their inmates were numbered by hundreds or even thousands then the word "Ban," meaning high or supreme, was affixed to "Cor," and the word "Bancor" or "Bangor" was coined, meaning high or supreme circle. In these institutions men spent their lives in prayer and study, in works of charity

towards the sick and afflicted, and in receiving the ordinances of the church. Unfortunately history is filled with the story of how rapidly they decayed and how soon they were corrupted to meaner ends and selfish purposes.

It would be uninteresting to our readers to enter at length into details regarding the conduct of these institutions, or to give, even briefly, an account of each particular college, as far as their names and locations are now known. But as examples of the whole we may speak of a few of the most important. There was Cor Tewdys, for instance, said to have been founded by the Emperor Theodosius,* and later destroyed by the Irish about the middle of the fifth century. It was situated in Glamorganshire, at a place now known to the English as Lantwit Major, and to the Welsh as Llanillyd Vawr. Germanus restored it and placed at its head Illtyd or Iltutus.† According to the Triads it contained no less than two thousand four hundred members, one hundred being employed every hour, in order that the praise and service of God might be continued day and night without intermission; and an old manuscript, extant in the reign of

*Theodosius I., "The Great." Born at Cauca, in northern Spain, about 346: died at Milan, January 17, 395. Roman Emperor, son of Flavius Theodosius, a general (chiefly noted for his campaigns in Britain) of Valentinian I. He commanded in Moesia in 374; was made joint emperor by Gratian and ruler over the east in 379; defeated the Goths and other invaders; and after 382 enrolled the Goths in the empire. After the death of Gratian in 383, he had as colleagues Maximus, Valentinian II., and Eugenius. He defeated Arbogast and Eugenius at the Frigidus near Aquileia in 394, and became sole emperor. In ecclesiastical history he is noted for his submission to Ambrose.

†Iltutus—a prominent bishop of the British Church. He died A.D. 512.

Elizabeth, affirmed that the saints at the latter place had for their habitations seven halls and four hundred houses.* But as some of those whose names are enumerated, are also known to have studied elsewhere, it may be inferred that it was not an unusual practice to migrate from one college to another. Gildas the historian, the bishops David and Samson, Talhain the bard, and the celebrated Taliesin,† are said to have been educated here.

Bangor Asav, or College of Asav, afterwards called Llyan-Elwy by the Welsh, and St. Asaph by the English. This was founded by Asav, under the direction of Cynderyn (Kentigern) in the former part of the fifth century. The cathedral church of St. Asaph stands within a large churchyard, between the rivers Elwy to the west and Clwyd to the east, in the vale of Clwyd. The school of Llan-Elwy was in great repute: it consisted, according to archbishop Ussher, of 965 monks, who served God in great continence: 300, who were illiterate, were appointed to till the ground and take care of the cattle; 300 did the necessary work of the monastery; and the remaining 365 were deputed to celebrate the divine office. These last never went out of the monastery, unless upon some urgent necessity, but attended continually in God's sanctuary, being divided into companies,

* *Hora Britannicae*, Vol. 2, p. 355.

† Taliesin—A Cymric bard who lived in the sixth century. He is said to have been the school fellow of Gildas at Llanveithin in Glamorgan, to have been seized by Irish pirates when young, and to have escaped by using his wooden shield for a boat, and floating into the fishing-weir of the son of Urien, who made him his foremost bard. He followed his chief to battle and sang his victories. The songs are his authentic poems. It is also said that he died in Cardiganshire and was buried near Aberystwith.

one of which began the divine office in the choir as another finished it. Tanner gives the following history of its foundation: "Kentigern, bishop of Glasgow, being driven out of Scotland founded an episcopal seat and monastery here about the middle of the sixth century, and became the first bishop. Upon his return to Scotland he made Asaph, or Hassaph, an eminently holy and good man, his successor, and from him both the church and place have since been called St. Asaph. But from the death of St. Asaph, A. D. 596, there is no account of this monastery."*

Bangor Dunod, named after its founder, was situated near Wrexham, on the banks of the Dee, in Flintshire. Bede says: That in the beginning of the seventh century the number of its monks was 2100 who were divided into classes of 300 each, under their respective superintendents; and that his readers might not be ignorant as to the manner in which so vast a society was supported, he adds, that they all lived by the labor of their own hands. This college was one of the most eminent in the island, and we shall have more to say regarding it hereafter.

Numerous colleges were also erected in Ireland. St. Patrick and his disciples are said to have founded above one hundred, and a like number are credited to the labors of St. Columba. The Irish colleges became so famous for their piety and learning that the youths of Britain were sent there to be educated. This was the golden age of Ireland's history. So devout were its students, so widespread their labors that it became known to mankind as the "Isle of Saints." Its religious institutions grew to such proportions that one college, that at Ard-

* Abridged from Yoewell's *Chronicles of the Ancient British Church*.

magh (Armagh) had in the early part of the ninth century no fewer than 7,000 students.

But the most renowned of the early British monasteries was that established by Columba on the Island of Iona, now I-colum-kill, of the Scottish Hebrides. Before Columba's coming Druidism still lingered in the western islands. He converted to the Christian faith, Bridius, king of the Picts, with part of his people. From him, or Conan, the chief of the Scots in Britain, or perhaps from both he received the donation of the Isle of Iona. His monastery was considered the chief seat of learning in all Europe; and his disciples were not only men of learning, but of ardent zeal and piety. These were generally formed into societies, each consisting of twelve and an abbot, after the example of Christ and His apostles, and their foreign missions were commonly conducted on a similar plan. Columba's monastic discipline enjoined attendance at public prayers three times during the day, and as often in the night. In each office of the day they were to use prayers, and chant three psalms; and in the offices of the night, from October to February, they were to chant thirty-six psalms and twelve anthems at three several times: through the rest of the year, twenty-one psalms and eight anthems; but on Saturday and Lord's day nights, twenty-five psalms and as many anthems. Thus prepared, Iona, sent forth her missionaries into every land, from which ignorance and idolatry were to be banished.

The account which Bede gives of Columban and other divines who left Iona to labor in England may be cited as examples of the faith and Christian heroism of this early age. We find them living in the most plain and frugal manner, frequently supporting themselves by

the labor of their hands, and solicitous only to discipline and improve the heart. Except some cattle, they had no wealth; and whenever they received any money from the rich, they immediately gave it to the poor. Their houses were barely sufficient for their own accommodation, being resolved to cast aside everything that would hinder them in their Christian work.

The long course of education and probation required of his disciples by Columba, must have contributed much to their usefulness, as well as to the fame which they acquired for learning. In the life of St. Munn, one of his pupils, it is mentioned that his education took up eighteen years, in which there is no reason to think that he was singular. Many of the students employed themselves occasionally in practicing the mechanical arts as well as in the study of the sciences, in order to benefit and civilize mankind. Columba himself was skilled in physic, and we may believe that he would not fail to teach his disciples a science that would contribute so much to their usefulness.*

Yet, notwithstanding the labors of these zealous missionaries, the church continually grew more corrupt and departed further and further in doctrine and practice from the original standard established by Christ and His Apostles.

The account given by Gildas, the earliest of British historians, of the condition of Britain in the fifth and sixth centuries is a very pitiable one. According to his record all classes were steeped in infamy. Some, not liking his unpalatable truths, have endeavored to discredit his statements; they have styled him the British Jeremiah. But as Gil-

* Abridged from Yoewell's Chronicles of the Ancient British Church.

das lived in the times which he describes and there is no conflicting testimony, we are compelled to believe that the direful effects of apostasy from the saving truths of the primitive church were being felt keenly in Britain.

In the fifth and sixth centuries of the Christian era Britain was divided into numerous small kingdoms, each with its own particular ruler.* The Romans called home by troubles that threatened the existence of the empire left the British exposed to the attacks of the Picts and Scots, in the north, and the invasions of the Saxons all along the coast. The Britains were ill-prepared for successful resistance. Three times they called on Rome for help; twice it was given, the third time the Romans were too busily engaged with troubles of their own to afford the assistance sought.† It is of this period that Gildas writes. He particularly charges gross licentiousness, drunkenness, hatred of truth, and love of falsehood, the reception of crime

in the place of virtue. He says: "Kings were anointed, not according to God's ordinance, but such as showed themselves more cruel than the rest; and soon after they were put to death by those who had elected them, without inquiry into their merits, but because others still more cruel were chosen to succeed them." In another place he writes:

"Britain hath priests, but they are unwise; very many that minister, but many of them impudent; clerks she hath, but certain of them are deceitful raveners; pastors (as they are called) but rather wolves prepared for the slaughter of souls (for they provide not for the good of the common people, but covet rather the gluttony of their own bellies), possessing the houses of the church, but obtaining them for filthy lucre's sake; instructing the laity, but showing withal most depraved examples, vices, and evil manners; seldom sacrificing and seldom with clean hearts, standing at the altars; not correcting the commonality for their offences, while they commit the same sins themselves; despising the commandments of Christ, and being careful with their whole hearts to fulfill their own lustful desires, some of them usurping with unclean feet the seat of the Apostle Peter; but for the demerit of their covetousness falling down into the pestilent chair of the traitor Judas; detracting often, and seldom speaking truly; hating verity as an open enemy; and favoring falsehoods, as their most beloved brethren; looking on the just, the poor, and the impotent, with stern countenances, as if they were detested serpents, and reverencing the sinful rich men without any respect of shame, as if they were heavenly angels, preaching with their outward lips that alms are to be disbursed upon the needy, but of themselves not bestowing one halfpenny;

* After the connection between Rome and Britain had been entirely severed, A. D. 422, various independent and rival communities were formed in the country; and the petty sovereigns of each contended among themselves for the empire. About this time we read of the kings of Devonshire, Cornwall, Kent, and Glastonbury; several kings of Cumbria, and the kings of Deira and Bernicia; several contemporary kings of Wales, and others in the north and west of England. We are told that there were nearly two hundred kinglings, the greater part of whom did not presume to wear crowns.

† The following is one of their piteous appeals: To Aetius thrice Consul, the Groanes of the Brittaines:—The Barbarians drive us back to the sea—the sea again putteth us back upon the barbarians: thus, between two kinds of death, we are either slaughtered or drowned. We are the remnants that survive of the Brittaines, and are your subjects: who, besides the enemy, are afflicted by famine and mortality, which, at this present time, extremely rageth in the land."

concealing the horrible sins of the people and amplifying injuries offered unto themselves, as if they were done against our Savior Christ; expelling out of their houses their religious mother, perhaps, or sisters and familiarly and indecently entertaining strange women, as if it were for some secret office, or rather, to speak truly, though fondly (and yet not fondly to me, but to such as commit these matters), debasing themselves unto such bad creatures; and after all these seeking rather ambitiously for ecclesiastical dignities, than for the kingdom of heaven; and defending, after a tyrannical fashion, their achieved preferments, nor even laboring with lawful manners, to adorn the same; negligent and dull to listen to the precepts of the holy saints (if ever they did so much as once hear that which full often they ought to hear), but diligent and attentive to the plays and foolish fables of secular men, as if they were the very ways of life, which indeed are but the passages to death; being hoarse, after the fashion of bulls, with the abundance of fatness, and miserably prompt to all unlawful actions; bearing their countenances arrogantly aloft, and having, nevertheless, their inward senses, with tormenting and gnawing consciences; depressed down to the bottom or rather to the bottomless pit; glad at the gaining of one penny, and at the loss of the like value sad; slothful and dumb in the apostolical decrees (be it for ignorance or rather the burden of their offences), and stopping also the mouths of the learned, but singularly experienced in the deceitful shifts of worldly affairs: and many of this sort and wicked conversation, violently intruding themselves into the preferments of the church; yea, rather buying the same at a high rate, than being any way

drawn thereunto, and moreover as unworthy wretches, wallowing, after the fashion of swine, in their old and unhappy puddle of intolerable wickedness, after they have attained unto the seat of the priesthood or episcopal dignity (who neither have been installed, or resident on the same), for usurping only the name of priesthood, they have not received the orders of apostolic preeminence; but how can they who are not as yet fully instructed in faith, nor have done penance for their sins, be any way supposed meet and convenient to ascend unto any ecclesiastical degree (that I may not speak of the highest) which none but holy and perfect men, and followers of the apostles, and, to use the words of the teacher of the Gentiles, persons free from reprehension, can lawfully and without the foul offense of sacrilege undertake."

Such is the terrible arraignment made by Gildas; and the known condition of the church at this time in other lands causes us to fear that his complaint is too true.

George Reynolds.

(TO BE CONTINUED.)

WHERE THE OCEAN IS DEEPEST.

A LITTLE more than thirty miles from the coast of Japan the Pacific Ocean has been found to be more than 27,858 feet deep. Some officers who were surveying for a telegraph-cable found their wire broke at this depth without reaching the bottom. This is said to be the deepest sounding ever made, and is so deep, that the two highest mountains in Japan, placed one over the other in this abyss, would leave the summit of the upper one two-thirds of a mile below the surface of the water.

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Juvenile Instructor

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EDITORIAL THOUGHTS.

HOME READING FOR CHILDREN.

CHILDREN should be encouraged to read the standard works of the Church at home. What they read at Sunday School is not sufficient. They are there but an hour or two once in the week, while in most cases they have many hours of leisure during the other six days. While children are young their minds are free and retentive. What they read they can remember, and they are lastingly impressed with it.

We heard an acquaintance relate that when he was twelve years of age he read the New Testament. It had such an effect upon him that he was led to form the habit of praying every day. Before this he neglected to attend to this duty. Although he knelt with his parents and brothers and sisters in daily family prayer, and though he had been taught to pray in secret as well, he failed to do so until he was impressed to do so by reading the life of the Savior, as related by the New Testament writers. Not only did he make it a practice to pray night and morning, but often while engaged in reading, the desire to pray took possession of him and he would lay aside his Bible, and kneel before the Lord and ask Him for help that he might grow up in purity and be good and useful in His service, like those of whom he was reading. Then he would again take up the book and read further, and then ponder in his mind the wonderful nar-

tive. Having no great cares or responsibilities to draw his mind away, the scenes portrayed and the instructions interwoven were constantly before his mind while performing his chores about home. He would even talk to his young companions about what he was reading, and they became so interested that they also undertook to read the Testament for themselves, and no doubt they were similarly impressed with its contents.

A ten-year-old boy of our acquaintance was persuaded by his mother through the offer of a small sum of money, to read a chapter of the Book of Mormon each day until he had finished it. After beginning the task he soon became so interested in the narrative that he was not satisfied with reading only one chapter each day. He would get up and read a chapter or two in the morning before going to school, and after school was dismissed, instead of spending his whole time in play he would get his book again and read considerable more. After he had read the book through he voluntarily and enthusiastically exclaimed that it was the most interesting book he had yet read. Of course he was mostly interested in the narrative, and did not remember so much of the doctrinal teachings. But there was found sufficient incident in it to retain his attention throughout; and the manner in which he could relate narratives contained in the book proved that he had a fair understanding of what he read. His further comment on the book was that he could understand the words, as they were all simple. Other books he had read, although written purposely for young readers, were not so easily understood.

It is a mistake to think that boys and girls from ten to fifteen years of age are too young to read and understand

such books as the New Testament and the Book of Mormon. They are able to understand sufficient to be impressed with their truthful and sacred character, and to be greatly benefited by their reading. Children who have learned the art of reading, and take an interest in books will be sure to read something. If left to choose their own books they may select those that are harmful in their character. To children between the ages above mentioned there can be nothing of greater interest than our Church works and some of our home publications.

A MORMON YOUTH AND INGERSOLL.

(CONTINUED FROM PAGE 701.)

TURNING to page 47 of "Some Mistakes of Moses," we discover some mistakes of Colonel Ingersoll. That gentleman says:

"Moses differed from most of the makers of sacred books by his failure to say anything of a future life, by failing to promise heaven, and to threaten hell. Upon the subject of a future state, there is not one word in the Pentateuch."

Moses, I admit, was not as zealous in preaching the doctrine of a furnace of eternal fire as are the ministers of modern Christendom. But in the days of Moses, and before his day, the people were taught the Gospel, just as it was taught by Christ and His apostles. They were taught faith, repentance, baptism, the imposition of hands for the reception of the Holy Ghost, resurrection from the dead and eternal judgment. These the Apostle Paul terms the first principles of the Gospel, as it was taught in his days, and which he says was taught to the people in the days of Moses, only the word preached did not profit them, not being mixed

with faith in them that heard it. (Hebrews iv: 2).

If Moses, and the Prophets who lived before him did not believe in a future state, why then did they labor so hard with the people, exhorting them continually to live lives of righteousness? If Moses did not believe in a future state, in which men would be judged according to the deeds done in the body, why then was the law given? Why teach men to live lives of righteousness, self-denial, and sacrifice, if their only reward for such was annihilation?

My friends, do not believe Colonel Ingersoll. Moses did believe in a future state, and the doctrine is taught in the Pentateuch. What does Moses tell us concerning Enoch? He tells us that he walked with God until he became perfect, and was translated without tasting death. (Genesis v: 23). This surely shows that Moses believed in a future state. And again, Moses taught the people concerning Christ and illustrated by the brazen serpent upon the pole, the life, eternal life, which the atonement of Christ would secure for all people. And by faith Abraham when he was called of God, offered his son Isaac, believing, as we are told by the Apostle that God would either raise Isaac from the dead, or give Abraham another son in his stead.

Much more might be said upon this subject; but we pass on to some more mistakes of Colonel Ingersoll.

On page 52 of "Some Mistakes of Moses" we read:

"Even if the account of the creation as given by Moses should turn out to be true, and should be so admitted by all the scientific world, the claim that he was inspired would still be without the least particle of proof. We would be forced to admit that he knew more than

we had supposed. It certainly is no proof that a man is inspired simply because he is right. No one pretends that Shakespeare was inspired, and yet all the writers of the books of the Old Testament put together, could not have produced Hamlet."

Mr. Ingersoll, as you can see, my friends, is a great admirer of Shakespeare. He considers him a greater scholar than all the old Hebrew prophets put together. He has read Shakespeare's works, and has not discovered in them a single error; he has also read the books of Moses, and has found "mistakes" in almost every chapter. Mr. Ingersoll is the possessor of two pairs of spectacles. One pair is very transparent; these he always wears when he sits down to hunt for flaws in the Bible. His second pair is made of colored glass, and these he always dons when he reads the compositions of Shakespeare.

Mr. Ingersoll says that all the writers of the Old Testament put together could not have produced Hamlet. I question if all the writers of the Old Testament put together could have made more mistakes than Shakespeare did when he wrote Hamlet. Let us examine Hamlet.

Hamlet, according to Danish annals flourished in the ninth century. Denmark at that time was an idolatrous country. But this fact seems to have been entirely lost sight of by Shakespeare, judging from the numerous Christian allusions and sentiments which he puts into the mouth of Hamlet, as witness the pagan's complaint that the Danish shipwrights are constrained to work "on Sundays," and his mention of the season "wherein," as he says "our Savior's birth is celebrated." Also when his father's ghost appears Hamlet cries out, "Angels and ministers of

grace defend us." This speech, in the mouth of a pagan, I believe even Mr. Ingersoll will admit, is like a pearl in the snout of a hog. After this we find Hamlet swearing, not by any of the Scandinavian duties, as he should have done, but by "St. Patrick," and "the cross." Then he dismisses Ophelia "to a nunnery" in a country not then Christianized, and recommends "building churches" in order to keep alive one's memory. And Hamlet's uncle, the king, though likewise a pagan, according to Shakespeare, was familiar with the Biblical history of Cain and Abel, for he says of his own crime, the death of Hamlet's father:

"It hath the primal eldest curse upon it,
A brother's murder."

After Polonius has been killed the king orders his dead body to be brought "into the chapel." Shakespeare, and Mr. Ingersoll also seem to be oblivious of the fact that chapels were unknown in Denmark in Hamlet's time.

Shakespeare has also introduced into the drama many inventions which were unknown until hundreds of years after Hamlet was in dust and ashes. For instance, he makes Bernardo say: "Tis now struck twelve." Now it is well known that striking clocks were not constructed for three hundred years after Hamlet's time. Again Hamlet speaks of "kettle drums," whereas drums are an Oriental invention unheard of in Europe before the time of the Crusades. Many other mistakes could be pointed out; in fact the play is full of anachronisms from beginning to end; and what is worse, similar anachronisms appear in all of Shakespeare's plays. Let Mr. Ingersoll read the dramatist's writings again, and with more care, and when he has done so, instead of saying that all the writers of

the Old Testament put together could not have produced Hamlet, I feel certain he will agree with Dr. Johnson when he said:

"Shakespeare had no regard to distinctions of time or place, but gives to one age or nation, without scruple, the customs, institutions, and opinions of another, at the expense not only of likelihood but of possibility."

W. A. M.

(TO BE CONTINUED.)

SUNDAY SCHOOL SEMI-ANNUAL CONFERENCE.

THE general semi-annual conference of the Sunday Schools of the Latter-day Saints was held at the Tabernacle, Sunday evening, October 9th, 1898, at seven o'clock. There were present, of the general superintendency, George Q. Cannon, George Goddard and Karl G. Maeser; all of the members of the Deseret Sunday School Union Board, and aids, and an army of Sunday School workers.

The conference opened with the singing of America by Professor Evan Stephens' juvenile class, numbering about three hundred children.

Prayer was offered by Elder Andrew Kimball. The juveniles then sang "We Ever Pray for Thee." General Secretary Geo. D. Pyper then called the roll, which was responded to by twenty-nine Stakes.

Elder Heber J. Grant presented the general Sunday School authorities, and they were sustained as follows:

George Q. Cannon, general superintendent; George Goddard, first assistant general superintendent; Karl G. Maeser, second assistant general superintendent; Geo. D. Pyper, general secretary; George Reynolds, general treasurer; Leo Hunsaker, stenographer.

As members of the Deseret Sunday School Union Board: George Q. Can-

non, George Goddard, Karl G. Maeser, George Reynolds, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Joseph M. Tanner, George Teasdale, Hugh J. Cannon, Andrew Kimball and Joseph F. Smith.

As aids to the board: L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, W. E. Dougall, W. D. Owen, Seymour B. Young and C. D. Fjeldsted.

First Assistant General Superintendent George Goddard said:

"I feel truly grateful to my Heavenly Father for the privilege of meeting so many of you here. And, as I notice so many in the congregation before me and so many of the juveniles behind me, it will be a gratification if all the Sunday School children and workers present will please rise that we may see how many such are present. (Almost the entire congregation arose.)

Forty-nine years ago there was not one Sunday School among the Latter-day Saints; today, we have over a thousand. We have over 12,000 teachers in Sunday Schools, and over 100,000 Sunday School children. The labor now devolving upon the Sunday School Union Board is very great. We meet every Thursday, hold about, on an average, a two hours' meeting, and that scarcely gives us time to get through the business that is required. The needs of all these schools are of that character that the nickel fund is not sufficient to meet the requirements of the growing conditions of our youth. Think of the mighty army of Sunday School officers and teachers who are devoting their time to the work without any compensation. I say God bless the Sunday School workers for the love they take in training the youth of Zion to become citizens fit for any part of the civilized world.

Elder Goddard closed by singing "Who's on the Lord's Side?" At the end of the second verse he asked every one who would like to be on the Lord's side when the Savior comes, to rise to their feet as an expression of that desire, while he should sing the last verse. (The full congregation arose and joined in the chorus.)

Treasurer George Reynolds said: "At our last conference the general board promised that they would issue during the present year forty leaflets; but finding that if they issued forty only they would have to leave off the lessons at a point that was undesirable, they had decided to issue eight more; so that forty-eight leaflets will be issued this year, concluding with the Book of Mormon lessons at the end of the monarchy and the establishment of the republic amongst the Nephites. But the board found in their visits that nearly all the schools are behind; in fact it could not be otherwise with those who, with care, teach the leaflets, for very few of the leaflets can be considered, digested and understood in one Sabbath morning. It would take three mornings with many of those lessons to understand them properly. Therefore, the board had decided to cease the publication of the leaflets for a few months, to enable the schools to catch up, and also for those who want to go over the lessons the second time to perfect themselves therein."

He invited the Stake superintendents and other officers interested, to call at the office of the Deseret Sunday School Union to examine some object lesson charts, published by Bancroft Bros. & Co., San Francisco which were particularly intended to illustrate passages of Scripture wherein natural objects were spoken of, such as seeds, herbs, minerals, woods, money and measures.

Elder Reynolds also announced that the annual Sunday School Conference of Uintah Stake would be held on the last Saturday and Sunday of this month, the 29th and 30th of October, and that of the Emery Stake on the 5th and 6th of November.

Elder Heber J. Grant read a letter signed by the general superintendency on the subject of the nickel fund. Continuing he said:

"We wish it understood distinctly that on this nickel Sunday we desire a nickel from every man, woman and child connected with the Sunday School. And if any one wants to pay a dollar, five dollars, ten dollar, or even fifty, or a hundred dollars we won't say no. Every dollar that has ever been paid in on this nickel Sunday has been used for the salvation of our children. As has been stated here by Brother Goddard, the board meets regularly every week and considers matters connected with the interests of the Sunday School; they devote their time and talents for the benefit of the Sunday School cause, and have done it without remuneration. They have traveled hundreds and thousands of miles in the interest of the Sunday Schools. And it needs this small contribution to furnish them with the sinews of war, so to speak. We trust that every Sunday School superintendent will see that there is a sum equal at least to the total number of officers, teachers and pupils in the school reckoning at five cents each; and we would be pleased if you sent more because a proper use will be made of all the funds placed in our hands.

"It is the desire of our general superintendent, George Q. Cannon, that the Sunday Schools should not have nickel Sundays for local purposes. The nickel Sunday has become popular, and a great many of the superintendents and of-

ficers of Sunday Schools have seen how well the nickel contribution has worked and have inaugurated this system for the benefit of their Sunday Schools. It has been and is the desire and express wish of our general superintendent that this be done away with and that we have the nickel Sunday only for the benefit of the Sunday School Union Board, and also for the benefit of the Stake Sunday School, who receive one-fifth of the amount collected."

Elder Horace S. Ensign then sang the sacred solo, "Jerusalem."

General Superintendent George Q. Cannon said:

"I have been informed that there is a growing indifference noticeable in different places in relation to Sunday Schools, and that there is not that interest apparent that has been and that should be. Of course, every movement of this kind must be sustained by energy and by those who are engaged in the movement taking an interest in it and giving it their attention and bestowing thought and labor upon it. Various suggestions have been made as to how this shall be remedied and what steps should be taken to infuse new life into every department of our Sunday Schools. I need not dwell before this audience upon the importance of Sunday School work. It lies, it may be said, at the foundation of every association we have among us. The children that go to Sunday School soon become young men, and join the Mutual Improvement associations; and the girls grow to be young ladies and they have their functions to attend to, and they are more efficient in the path of success if they are trained in the Sunday School as they should be.

"Now, I have in my hand some memoranda regarding Sunday School work, and the holding of a convention for Sun-

day School workers. My proposition is that we should hold a Sunday School convention during the latter part of November or the beginning of December next; that we should have this not too near the Christmas holidays; that the last two days be Monday and Tuesday; that three meetings be held each day; that the Stake delegates be guests of the Deseret Sunday School Union Board apportioned among the Sunday Schools of this city while they stay here; that badges shall be prepared for the visitors for we want our brethren and sisters to come and visit us and take part in this convention; that President Angus M. Cannon and his counselors, the presidency of this Stake, be asked to give the preceding Sunday evening to the Deseret Sunday School Union, and that the board divide the visitors among the various wards to speak on Sunday School matters and help vivify the Sunday Schools of the city. I trust that the presidency of this stake will see their way clear to permit this and that it will not interfere with any thing they may have in mind. The speakers chosen should be notified as soon as possible, to give them time to prepare, so, that in the event of any being unable to attend, the opportunity may be given to the board to select others. That is, if some are selected to prepare for this and they cannot fulfill the expectation or requirement, the board shall receive notice in time that others may be selected for the purpose; and a committee of three should be chosen from the members of the board to arrange the details of the convention and take charge of the preparatory work. Here is a suggestive program for the Sunday School convention:

"Monday morning, address of welcome; the objects of the convention; the Sunday School treatise; Sunday School

teachers' meetings; how to reach delinquent scholars.

"Monday afternoon, subjects: how to best maintain order in the school; how to use the Leaflets; the use of the nickel fund; home reading in connection with the Sunday School.

"Monday evening, how to grade the Sunday School; the relationship of the Church to the Sunday School; the Sunday School as an auxiliary to the home; the home as an auxiliary to the Sunday School.

"Tuesday morning, Kindergarten and infant classes in the Sunday School; punctuality—how best secured; the Sunday School superintendent; the Sunday School teacher.

"On Tuesday afternoon, Sunday School choir and their relationship to congregational singing; lesson on the presentation of the authorities; how to conduct stake Sunday School conferences; the program for 1899 stake conferences.

"Tuesday evening, how best to prepare a Sunday School lesson; the Bible in the Sunday School; the Book of Mormon in the Sunday School; the administration of the Sacrament in the schools. Each meeting to be opened by a half hour's singing practice of such songs as will be recommended to be sung at the 1899 Sunday School conferences, and such to be closed by remarks from the general superintendent and his assistants, as we may wish.

"Now these subjects we would like to have treated upon. If the committee can see where some improvements can be made in this, of course I shall be in favor of their having latitude to change or to suggest additional subjects."

Elder Seymour B. Young moved that the suggestions be adopted by this meeting. Carried. General Superintendent George Q. Cannon then ap-

pointed Elders George Reynolds, Joseph W. Summerhays and George D. Pyper as the committee to arrange the details of the convention and take charge of the preparatory work.

Continuing General Superintendent Cannon said: "I would like you to take hold of this energetically and let us have something that will be creditable and interesting that all who attend may go away instructed and infused with life and with a determination to lift the Sunday School and make it what it should be. This committee can take the necessary steps to invite such persons or brethren and sisters from afar as they deem proper; but it is a general invitation and we would like you all to come, and we will do the best that can be done to entertain you, and give you a chance to teach us in our wards. Give us your ideas and tell us what you do, so that we may get a mutual benefit in mingling together in that manner.

"I may say that Brother Heber J. Grant's remarks about the nickel fund are in strict accord with my feelings. I do not want our Sunday Schools to become begging institutions, or to become burdensome to our children. Do not make the poor children who cannot give the nickel feel badly. Avoid that, because the feelings of children are very delicate. We should not do anything that would make them feel that they are inferior in any way to anybody else. I hope that what has been said will be remembered by all the teachers and superintendents."

Second Assistant Karl G. Maeser said:

"Members of the Sunday School Union Board have occasionally visited annual Sunday School conferences when they have felt disappointed in not getting that kind of information regarding the condition of the Sunday Schools,

which they desired, and I have been requested, therefore, to speak in regard to the way and manner in which the Sunday School conferences should be conducted. The nature and object of an annual Sunday School stake conference is three fold. The first object is to present to all the Sunday Schools in that stake pattern and model exercises. I refer to the instructions that were given at the last April conference. The second object of our annual Sunday School stake conference is to give the visiting members of the Union Board an opportunity to obtain as much information in regard to the condition of the Sunday Schools in the stake as time and circumstances will permit. That can be obtained in two ways: These visiting members of the Board witness the class exercises. These should be the best class exercises that can be found in the stake. These exercises give the visiting brethren the opportunity of judging of the condition of the Sunday Schools. Eight class exercises of the best kind should be given, two at each session of the conference. Then there will always be something from a primary, first intermediate, second intermediate, and theological class, and concert recitations of some kind. The next point by which we can get information comes from the reports of the superintendents of the schools. The Sunday School Union Board have drawn up twenty-one points to which they would like to have answers given. A copy of this will be sent to every Sunday School superintendent throughout Zion. Each superintendent should prepare himself for this and not give a 'goody goody' talk for five or six minutes or more and then sit down without saying anything about his Sunday School. The third point is to give the visiting members of the

Union Board an opportunity to give instructions. These instructions will be based upon the answers which the superintendents give in reporting their Sunday Schools, and the observations they have made while listening to the various class and other exercises. The third source is the question which may be handed in by Sunday School officers and teachers, on Sunday School work and principles of the Gospel, which are expected to be taught in the Sunday Schools. Suppose we get six of these questions in every one of these meetings, then we have twenty-four questions handed in during the conference, twenty-four important Sunday School points under consideration. And if there is any point that we may not have the authority or capacity to answer, we will report it to the Board, where it will be disposed of; and if the board has not the authority to answer it, we will submit it to our general superintendent, George Q. Cannon, and there we can get it from the fountain head, and you will get your answer in due time.

"The next point that I would like to have called to your attention is, that it is not our mission to talk merely to the comparatively few Sunday School workers that attend our annual Sunday School stake conferences. It is not likely that we shall have all the officers and teachers of the whole stake present, but we want to reach them all. When we come it is for the purpose of putting questions regarding the Sunday School work, how it should be conducted, etc., so that when we come again another year, all these points will have been carried out, at least as nearly as possible, and then new questions can be put, because the Sunday School work is advancing and progressing. Think of what it was twenty or thirty years ago

and compare it with today! There is no standing still, we are going onward continually. Now it is impossible for every one of us to remember all the points that have been brought up during a conference. The board, therefore, desires that all the officers and teachers should come prepared with paper and pencil and let us see you taking notes, and then the following Sunday throughout the whole Stake there should be special teachers' meetings held, for the benefit of those that had not the privilege of attending the stake conference. The points made during the conference should be brought before those teachers' meetings and explained there while they are still fresh upon the minds of those who were present; but if you wait three or four weeks before you do so, you forget your notes and the instructions will measurably fade from your minds. Therefore, care should be taken that superintendents remind the officers and teachers before the conference comes off, that they may come prepared to take such notes, and thus the work of the Sunday Schools may go on for another year, better and better, always onward and nearer to God our Eternal Father, and benefiting the youth whom God has placed into our keeping."

Prof. Bassett's juvenile class then sang "In May."

Elder Joseph W. Summerhays said:

"In 1899 fifty years will have elapsed since the first Sunday School was organized in the Church of Jesus Christ of Latter-day Saints; and it has been proposed that we commemorate the event by holding a jubilee throughout the Church.

The committee will make their final report at the next April conference in regard to program etc. In the meantime, however, Sunday School superin-

tendents throughout the Church are requested to forward to the general secretary, George D. Pyper, at an early date, the history of their organizations which will be entered up in a suitable form for some future day. A history of every Sunday School and of every Stake organization is desired.

Elder Jos. M. Tanner said it very frequently happened that buildings were not sufficiently warmed and the little Sunday School children suffer from cold. He hoped that superintendents would see that as the cold season approached the buildings are properly warmed. In the winter time when the cold was severe, there is but little trouble, but it was during the fall and spring of the year when they think they can get along without fire, that the children suffered most.

First Assistant Superintendent Geo. Goddard said the stake superintendents had very hard work to perform and many miles to travel away from their homes almost every Sunday in the year, visiting throughout their Stakes. He said: "God bless those men and every other honest, enthusiastic worker in our Sunday Schools."

Professor Stephens' juvenile class then sang, "Courage Shall Our Watchword Be" and "We Ever Pray for Thee."

The conference then closed, Elder Seymour B. Young pronouncing the benediction.

Geo. D. Pyper, Gen. Sec.

ONE important way of finding out what ought to be done in any department of life is by considering what is being done. All the future is made out of the present, and the youth who is to be a valuable factor to the years to come must be well acquainted with what others are doing now.

TOPICS OF THE TIMES.

CHINA'S RULER.

AFFAIRS in China have been prominently before the public for several months past. At the present time the government of that vast empire, which embraces one fourth of the earth's population under its rule, is in a very unsettled condition.

China is no longer secluded from the more civilized part of the world as it had been for ages. The interference or intrusion of European powers is the cause of the present troubles there; and it is the expectation that before long changes will be made in the government that will throw the empire more open to foreign influence and commerce.

A short time ago the young emperor of China disappeared, and it was believed that he was murdered. What has become of him is not known; but it is evident that for political reasons he was deposed and put away.

The ruler of the "Flowery Kingdom," as China is called, is a woman named Tsi-An, the dowager-empress. Her history is quite remarkable and interesting. She was born of poor parents, who, on account of their extreme poverty, sold the girl at the age of twelve or thirteen years to a mandarin, or government officer. The practice of selling children obtains in China, and is permitted there by law.

In the mandarin's household the girl first served as a housemaid. Finding her bright, and quick to learn, she was assigned to do needle-work in the embroidery room. While there she made a gown for her master that greatly pleased him. The master ordered that the girl be brought before him, and when he saw her he was as much pleased with her appearance as with

her work. At her own request she was taught to read and write, an accomplishment which is very unusual among Chinese women of the common classes. She acquired these arts rapidly, and at the same time she gained a knowledge of governmental affairs from her master. Through her, jealousies arose in the mandarin's household, so her master had her dressed in yellow, the imperial color, and sent her as a present to the emperor, Hienfung. In the emperor's harem her accomplishments were soon made known, and she was assigned to the rank of principal concubine to Heinfung. She continued to hold this rank until his death; and from the time Kuang-Hsu, the heir to the throne, was a child she has had complete charge of him.

No men, except servants, live in the palace inclosure, and they are subservient to the empress. She has chosen the emperor's wives, and directs all affairs within the palace. It is said she dismisses ministers at her will, and controls the ruling ministry of the empire, and her power is absolute. Women in China are looked upon as inferior beings, and it is remarkable that a woman should be enabled to gain such power in that government. *The Editor.*

THE loss suffered by the United States navy during the war with Spain was 17 men killed and 67 wounded. In Dewey's fight at Manila bay not a man was killed, and only 9 men were wounded. In the battle of July 3 off Santiago 1 man was killed and 10 men wounded. In the attack upon the forts at the entrance to Santiago by the American fleet on June 22, one sailor was killed and 11 men wounded. Considering results obtained, this list is said to be the most remarkable in the naval history of the world.

Our Little Folks.

FOR THE LETTER-BOX.

WEST LAYTON, UTAH.

DEAR LETTER-BOX: There are five sisters of us. We have a cat seven years old. He is very good to catch mice. We have also a very intelligent dog named Roudy. Papa has made a large wheel and attached it to the pump, and when we want a bucket of water Roudy will get in the wheel and pump it for us. He pumps water for all the cattle and horses. In the summer time we can water our lawn by putting the hose on the pump.

Our well is forty feet deep, and Roudy is only a small shepherd dog, but he seems to run the pump quite easily. He is a great help to papa in doing the chores.

Julia E. Layton, age 8 years.

Maud Layton, age 11 years.

DEAR LETTER-BOX: We had a birthday party for my grandpa. He is ninety-two years old. He can play little games with us, and help us get our lessons, and tell us lots of stories; for he can see and hear and think all right. But he is too lame to work any more. We all love him very much. He reads the little letters for us.

Abby Geffman, age 7 years.

DEAR LETTER-BOX: I am a little Mormon girl, and I will tell you of a case that happened in Heber City where I live. A good young brother was at work, when a large bank fell on him, and broke his back. The doctor said he would not live, but the young man said he was not going to die. We

held a fast meeting for him, and all had faith that he would live, and he is getting along nicely and can sit up in a chair. I fasted thirty hours, and was glad I could.

Minnie Giles, age 9 years.

SALT LAKE CITY, UTAH.

DEAR LITTLE LETTER-BOX: Last summer mamma and I were visiting in Hyde Park, Cache Valley. One day I was riding in a wagon and we went under the clothes line. I raised my hand to lift the line up, but missed it, and it caught me around the neck and knocked me off the wagon. I was hurt, but I called mamma, and she came and put some oil on the places that hurt, and I was soon all right, and forgot all about it.

Ivy Pearl Leaker, age 9 years.

CENTERVILLE, DAVIS CO., UTAH.

DEAR LETTER-BOX: Many times when I have been sick my father has administered to me and I have been healed, and I thank the Lord for it. Once when pa and I were on the range, he was sick and I laid my hands on his head and prayed for him and the Lord healed him. I pay my tithing and attend to my prayers. God bless everybody, and heal the sick.

William B. Wright, age 10 years.

MARION, CASSIA CO., IDAHO.

DEAR LETTER-BOX: I thought I would tell you about my pony. His name is Tex. He is the color of buckskin, and is but very little larger than a shetland pony. We got him from the Indians. He is eight years old. My sister and I ride him to Sunday School and primary. He is so gentle that four or five can ride him in the field. He is

always fat, and does not eat much. I go to school and read in the fourth reader.

Albert H. Hale, age 11 years.

KNOWLEDGE WITHOUT WISDOM.

(A Fable from the Sanscrit.)

ONCE upon a time there lived four lads in an Indian village. Their parents had a great ambition that they should become learned in the Shasters. In those days, however, schools were rare. Only here and there a pundit could be found who was willing to take in disciples. After many fruitless enquiries they at last discovered an illustrious sage who consented to teach their sons. To his fatherly care the youths were committed.

Now, in those days disciples had to perform various menial offices for their master, as well as beg food in the towns and villages around. Pundits then supported their scholars in addition to teaching them. In this humble way the four youths spent several years. A long course of study was absolutely necessary to master the intricacies of grammar, the rules of logic, and the profound teachings of philosophy.

Of the four, three proved themselves clever and industrious students. In them the sage felt he had found worthy disciples. Through them his vast stores of knowledge would be handed down to future generations unimpaired.

The fourth youth, however, was a failure. Notwithstanding all the patient teaching of his master, and all his own efforts, he could not learn. What he acquired one day he forgot the next. Learn though he could not, he yet possessed much natural shrewdness and a large share of common sense. His master could not help liking him even while he pitied his dullness.

Not so his companions. They only

delighted to cast ridicule upon him, and to make him the butt of their cruel jibes. Were it not that they were kept in check by the good old sage, his life would have been unbearable.

At last the time came when the pundit had exhausted all the resources of his learning. His disciples knew all he could teach them. Seeing which, they became vain of their accomplishments and puffed up with self-conceit.

The day of their departure for their own country at last arrived, and all four bade farewell to their kind old master.

On their journey homewards, the illustrious three discoursed of their profound knowledge, and indulged in boastful speculations as to their future. From talking of themselves they turned to deride their less fortunate companion walking beside them. Feeling no longer under restraint, they taunted him to their hearts' content. They pointed the finger of scorn at him and called him blockhead and dunce, stupid and fool. It was in vain the poor fellow begged them to let him alone. His entreaties only evoked peals of laughter.

Proceeding in this way, they at last came to the heart of a great forest. For many miles around them the country was uninhabited, save by wild beasts. Their levity now gave place to fear. Walking along cautiously, they espied lying scattered on the ground the skull and bones of some animal. They gazed in silence upon them, and tried to guess the creature to which they belonged.

Suddenly one of the learned trio burst out with this exclamation: "Friends, see you these bones all strewn about the ground in disorder? I possess a charm whereby I can cause them all to come together, each fitting to its fellow, until you will behold a perfect skeleton before you."

Whereupon another of the three youths exclaimed: "If you can do that, my friend, I also have a charm which can clothe your skeleton with flesh and skin and hair, and transform it into the perfect animal."

It was now the turn of the third to speak. "Friends," said he, "I have the power to complete your work. I know of a potent charm which can confer life on the beast."

Elated with pride at the marvellous powers they possessed, they all said:

"Come, let us put our great learning to the test. Let us show this dull fellow that he knows nothing at all. He shall have an ocular demonstration of our extraordinary resources."

Having thus spoken, and fascinated at the prospect of showing their skill, they at once began their incantations.

The first youth uttered aloud his magic charm. The effect of it was instantly seen. The bones, which had been lying so still, seemed all at once to become possessed of life. They leaped from the ground and rushed together. With a rattle and a clatter they fitted into one another, until the perfect skeleton of some wild animal stood before them.

The author of this wonderful feat was beside himself with delight, and the others gazed on in speechless admiration.

After a while the second youth took upon him to try the effect of his charm. In clear and sonorous tones he pronounced the mystic words, and again the result was wonderful. Flesh and skin and hair immediately covered the skeleton frame before them, and the creature proved to be a full-grown lion.

Life only was now required to complete their task, and this the third youth was about to confer by his charm,

whereupon he whom they called fool cried out, vehemently:

"Friend, hold! By the name of all the gods, do not utter the words! Do you not see that this creature is a lion? If you give it life, it will surely destroy us."

The three paragons of learning, indignant at the interruption, and despising the quarter whence it came, rejected his advice with scorn.

"Fool," said they, "hold your peace. You know nothing about the matter. We are not going to be frightened by an ignoramus from seeing our work completed."

Once more the sagacious youth implored them to desist, but it was in vain. They were blinded with anger and self-conceit. Seeing which he made this last request:

"If you will give life to the beast, I beseech you to wait till I have climbed up into this tree." And with that he made a dash for the nearest tree and scrambled up its trunk.

Scarce able to wait till he had climbed half-way up, the third infatuated youth now pronounced the final fateful charm.

Again the effect was instantaneous. The calm, lifeless form before them became instinct with life. The lion was alive. Its fierce eyes glared upon them. All too late they realized that they were the fools, and not their companion in the tree. With a roar and a bound the savage beast sprang upon them. In a few moments three lifeless forms were stretched upon the sward.

This done, the ravenous brute gorged itself on their remains. Soon nothing was left of them save a few bones to mark the fatal spot. Only he whom they had called stupid escaped to relate their sad end.

Thus, instead of having their names

handed down to posterity as pundits and philosophers, they were ever afterwards used to illustrate the baleful effects of knowledge without wisdom.

THE DONKEYS OF PORTUGAL.

EVERY boy and girl who reads this should know where Portugal is. But if you do not know, take a map of Europe and look at the southwest corner and there you will find it.

In Portugal the climate is warm, except in the mountains, where, in the winter, it is very cold. In the valleys they raise grapes, and oranges, and dates, and lemons, and the finest chestnuts in the world. Most of these things are carried to market over the mountains, and for this donkeys are used instead of horses. The roads are too narrow for wagons, so everybody rides donkey-back.

Great baskets called panniers are strapped across the donkey's back and loaded with things which are to go to market, and the rider sits on the donkey between them. If there is room in the panniers sometimes the children are put in and permitted to take a ride. It is a comical sight to see a donkey coming down the mountain side with a boy on his back and the great panniers at his sides, with two or three children snugly seated in them.

THE LORD'S PRAYER IN THE ENGLISH OF FORMER TIMES.

A. D. 1258.—Fader ure in heune, haleoweide beeth thi neune, cumen thi kuneriche, thi wille beoth idon in heune and in erthe. The euerych dawe bried gif ous thilk dawe. And worzif ure dettes as vi vorzifen ure dettoures. And lene us nought into temptation, bot delvvor of uvel. Amen.

A. D. 1300.—Fader our in hevene. Halewyd by hi name, thi kingdom come. Thi wille be done as in hevene and in earthe. Oure urches dayes bred give us today. And forgive us our dettes, as we forgive our dettoures. And lede us not into temptation. Bote delyvere us of yvel. Amen.

A. D. 1582.—Ovr father which art in heaven, sanctified be thy name. Let thy kingdom come. Thy will be done, as in heaven in earth also. Giue vs today our super substantial bread. And lead vs not into temptation. But deliuer vs from evil. Amen.

A. D. 1611.—Our lather which is in heauen, hallowed be thy name. Thy kingdom come. Thy will be done, in earth as it is in heauen. Giue us this day our dayly bread. And forgiue vs our debts as we forgive our debtors. And lede vs not into temptation, bvt deliuer vs from evil. For thine is the kingdome, and the power of glory for euer. Amen.

HOW TO PREVENT COUGHING.

THE following is from a doctor connected with an institution in which there are many children: "There is nothing more irritable to a cough than coughing. For some time I had been so fully assured of this that I determined for one minute at least to lessen the number of coughs heard in a certain ward in a hospital of the institution. By the promise of rewards and punishments I succeeded in inducing them to simply hold their breath when tempted to cough, and in a little while I was myself surprised to see how some of the children entirely recovered from the disease. Constant coughing is precisely like scratching a wound on the outside of the body; so long as it is done the

wound will not heal. Let a person when tempted to cough draw a long breath and hold it until it warms and soothes every air cell, and some benefit will soon be received from this process. The nitrogen which is thus refined acts as an anodyne to the mucous membrane, allaying the desire to cough and giving the throat and lungs a chance to heal. At the same time a suitable medicine will aid nature in her efforts to recuperate."

A SAGACIOUS DONKEY.

A FARMER of Norfolk, England, had a most sagacious donkey, who often afforded his owner a deal of amusement by his odd tricks. He had a great objection to the presence of any other animal in his own particular field, except on rare occasions when he was inclined to have a playfellow. One day some calves leisurely strayed into his special domain through an unsuspected gap in the hedge, close by the high road. He observed them for some time with indignant astonishment, and then set himself to discover the manner of their entrance. Having carefully examined the hedge and fence, he discovered the gap, and immediately proceeded to eject the intruders. He did this in a very 'cute and systematic fashion, heading each calf in turn towards the gap, on reaching which he seized the unfortunate animal by the loose skin on the neck and forced it through the opening into the road. When the last calf was thus disposed of, the donkey kicked up his heels, sang a bass solo, and with head and tail erect careered in a sort of a triumphal march round and round the field. His performance was observed by a number of persons who were passing, and who stayed to see the meaning of his singular conduct.

THE QUEEN'S BORROWED UMBRELLA.

THE queen of England, like the rest of her subjects, has borrowed an old umbrella in her time. On one occasion, the story goes, she and the prince consort wandered for some distance beyond the woods of Claremont, and were overtaken by a thunderstorm. They took shelter in the nearest cottage, and seeing there was no likelihood of the storm abating, the prince asked the old woman at the cottage if she would kindly lend them an umbrella. The old dame was quite unaware of the rank of her visitors, and had a rooted objection to trusting her precious gingham to the hands of strangers. She at first declined altogether to lend it. Finally, however, her objections were overcome. The old woman followed her visitors down to the garden gate, reiterating many times over that they were to be sure and let her have it back in an hour's time, or she would let them know the consequences. Well within the hour a footman arrived from Claremont bearing the precious gingham, with a message of thanks and a handsome gratuity from the queen.

AN INTELLIGENT HORSE.

A MR. WILL WADSWORTH owns a horse that his children drive to school every morning, and upon arriving at the school-house they all go in, leaving the horse to go home alone, which he does without accident or loss of time. At night Mr. Wadsworth harnesses him to the wagon and the intelligent animal goes after the children. If he arrives before the school is closed, he waits patiently at the door until it is out and his charges are all aboard and then conveys them home. The distance that the sagacious animal travels alone is more than a mile.

MAKE NEW FRIENDS BUT KEEP THE OLD.*

JOSEPH PARRY. Mus. Doc.

Andante.

Make new friends, but keep the old,
For 'mid old friends tried and true,
Those are silver, these are gold;
Once more we our youth re-new;

Newmade friendship, like new wine,
But old friends, alas, may die!
Age will mellow and re-fine;
And new friends their place sup-supply.

Friendship that has stood the test—
Cher-ish friendship in your breast,
Time and change—are surely
New is good, but old is

*This song was sung by the composer of it, Dr. Parry, at the Lecture Concert given under the auspices of the Salt Lake Cambrian Association in the Tabernacle, Salt Lake City, October 8, 1868, as a closing session of the National Eisteddfod held there during the three previous days. Through the kindness of the eminent composer, permission has been received to publish the song.

best; Brows may wrinkle, hair grow gray; Friendship nev - er knows de-
best; Make new friends, but keep the old, Those are sil-ver, these are

mf

Cres.

f

cay, . . . Friendship nev - er knows de - cay.
gold, . . . Those are sil - ver, these are gold.

p

p

p

Make new friends but keep the old; Those are silver, these are gold;
Make new friends but keep the old; Those are silver, these are gold;

Brows may wrinkle, hair grow gray, But friendship nev - er knows de - cay.
Brows may wrinkle, hair grow gray, But friendship nev - er knows de - cay.

f

Dim.

p

A WORD OF THANKS.

THE JUVENILE INSTRUCTOR wishes to thank those conference visitors who by their patronage of its advertisers have endeavored to assist in making the advertising department a greater success.

The advertisers also instruct the JUVENILE to tender their thanks individually for the purchases and inquiries made by so many of its readers, some of whom were modest enough to say that the only reason they called was that the "JUVENILE Bargains" are so far ahead in quality and price of any other inducements offered, that they always take advantage of them.

Strange to say, many of those who bought in large quantities are dealers throughout the surrounding country, who buy the "JUVENILE Bargains" to sell again at advanced prices. Remember that all the JUVENILE readers have the opportunity of buying at the same prices as dealers, because the price on these bargains is the same whether bought in single pieces or dozen lots.

Special attention is called to the advertisements of the Walker Bros. Dry Goods Company. This store is so well

known for honest dealings and good values that it is needless to go into explanations, and if it were generally known how carefully they go through their entire stocks to find good bargains to offer in the JUVENILE everybody would be anxious to patronize them. If you have not bought there before, try them once and you will be among their regular customers. Their new fall and winter catalogues are very interesting besides being a work of art; write them a postal card and it will be sent you free.

The Davis Shoe Co., are offering ladies' kid shoes for \$1.45, which are worth nearly double the money. These people make it a point always to tell nothing but the truth in their advertisements.

Don't forget that by writing to Pozzoni, St. Louis, Mo., for a sample of Pozzoni's medicated complexion powders it will be mailed you free, as offered in their advertisement. Prominent actresses who should be in position to know claim it is superior to any other complexion powder.

Keep Money at Home

By Insuring in the

HOME FIRE

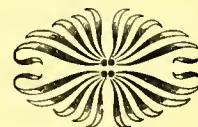
OF UTAH

HEBER J. GRANT & CO.,

General Agents.

When writing please mention this Paper.

Walker's
Family
Soap



CONTAINS NO FREE ALKALI.



IT + HAS + NO + EQUAL.



Best for all purposes and especially adapted for washing woolen goods. *



It will not injure Clothing, Skin or Paint.

FOR SALE EVERYWHERE.

CANNON'S NEW BOOK STORE

THE LEADING....
BOOK CONCERN
OF THE STATE

ALL SCHOOL TEXT BOOKS
CHURCH WORKS
SUNDAY SCHOOL PUBLICATIONS.

Together with a complete
Line of _____

The Standard Poets, Histories, Biographies, Classics,
Popular Works of Fiction, Holiday Picture
Books, Etc., Always in Stock.



We also have an Elegant
Line of * * * * *

DOLLS, TOYS, GAMES,

PUZZLES, CALENDARS, CHRISTMAS CARDS, BOOKLETS
AND HOLIDAY NOVELTIES, AT

WHOLESALE and RETAIL.

Mail Orders will Receive Prompt and Careful Attention.

GEO. Q. CANNON & SONS CO.,

11 and 13 Main Street, - Salt Lake City, Utah.

(When writing please mention this paper.)



LADIES

IT is to your interest to know what is meant by genuine

Goodyear Welt

We are selling genuine Goodyear Welt Ladies' Shoes, made of durable fine kid, lace or button, AA to EE widths, sizes 1½ to 8, at

\$2.50 A PAIR.
WE PAY THE POSTAGE.

YOUR MONEY BACK IF YOU DON'T LIKE THEM.

DAVIS SHOE CO. MONEY
BACK
SHOEISTS

If you want the highest type of Chain-Driven Bicycle, buy

THE
Stearns Special
\$75.00

If you want the best Bicycle ever made for \$50.00, let us show you the models "E" and "F" (both Yellow Fellows)

E. C. STEARNS & CO.
SYRACUSE, N. Y.



THE PEOPLE'S FAVORITE

LEAVE SALT LAKE CITY:

"The Overland Limited" for Chicago, St. Paul, St Louis, Omaha, Kansas City, Denver and Park City 7 00 a. m
"The Fast Mail" for Chicago, St. Paul, St. Louis, Omaha, Kansas City and Denver 6 25 p. m

ARRIVE SALT LAKE CITY:

"The Overland Limited" from Chicago, St. Paul, St. Louis, Omaha, Kansas City, Denver and Park City 3 10 p. m
"The Fast Mail" from Chicago, St. Paul, St. Louis, Omaha, Kansas City and Denver 3 10 a. m

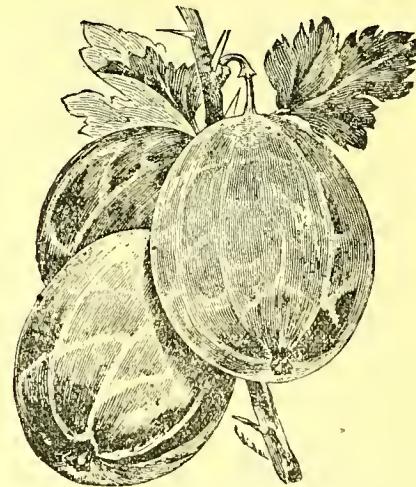
CITY TICKET OFFICE 201 MAIN ST., SALT LAKE CITY.

Telephone No. 665.

Only one night on the road to Omaha, two nights to Chicago and St. Louis. Other lines one night additional.

The Union Pacific is the only line through to above points without change of cars, and the only line operating Buffet Smoking and Library Cars and Pullman Dining Cars, with 11 and 12 hours quickest time to Mo. Riv. and Chicago respectively.

H. M. CLAY,
General Agent.



Windham Industry Gooseberry.

Plant Trees. *

NEVER SO CHEAP.

We have a large and complete assortment of leading varieties of Fruit, Shade and Ornamental Trees. Small Fruits, Roses, Shrubs, etc. Send us a list of your wants or call at our office 308-9 Atlas Block. Correspondence solicited. Send for Descriptive Catalogue.

UTAH NURSERY CO.

'When writing please mention this paper.

WILL PAY CASH.

DEALERS TAKE NOTICE.

Stocks of Walter A. Wood, Minnie and Champion Binder being exhausted we will help you sell any you may have unsold. Report quick all machiney and binding twine you have. We will find you a customer in your vicinity.

Write us first mail.

We want your order for one of our Lawn Swings; Price \$5.00.

Exclusive agents Case Threshing Machinery, Plymouth Red Tag Twine and 10 and 12 foot Harvester King Binders.

CO-OP. WAGON & MACHINE CO.,

LEA DING IPLEMENT DEALERS.

UTAH AND IDAHO.

GEO. T. ODELL, Gen. Mgr.

SCENIC LINE OF THE WORLD



DENVER AND
RIO GRANDE
RAILROAD.

THE POPULAR THROUGH
CAR LINE FROM THE 

NORTHWEST
...TO ALL POINTS
EAST

B. F. NEVINS, General Agent
SALT LAKE CITY, UTAH.

S. K. HOOPER, G. P. & T. A.
DENVER, COLO.

For Breakfast



No Dish Equals

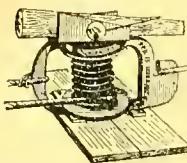
TWIN BROTHERS' MUSH!

For a Delicious Novelty Try it with
Berries, Prunes or Other Fruit.

FOR SALE BY ALL GROCERS.

Z. C. M. I., WHOLESALE AGENTS.

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MONARCH GRUBBERS

Are the Simplest and Strongest in the world. Prepared with grooved drums to save the cable from wear and are guaranteed to stand the strain of 75 tons. Our **HUSTLER**, two-horse, geared, feed grinder, is guaranteed to grind 20 bushel per hour.

For illustrated catalogue and discount, address
MONARCH GRUBBER MFG. CO. - - - Lone Tree, Iowa.



It Will Pay You

To examine our show cases and see our superior work to others. Then come and have your Photos taken by us. Cabinets from \$2.00 to \$3.00 per dozen. Best work.

P. S.—Do not send your Photographs east or give them to an agent to have them enlarged. Come to us first and see ours and compare with those you have had done by agents, and you will give us your orders.

MATSON BROS.,

PHOTOGRAPHERS.

212½ STATE ST., SALT LAKE CITY.

Whatever Style of Pens You Adopt in Your School

We are sure to be able to suit you, either in the ordinary style, or pens for vertical writing.

Ask your stationer for them or place them on your requisitions and do not be satisfied unless you get

— Esterbrook's.
THE ESTERBROOK STEEL PEN CO.

Works, Camden, N. J.

26 John Street, New York.

Priesthood and Presidency

"Josephite" Claims Completely Refuted

— BY —
ELDER CHAS. W. PENROSE

This pamphlet should be widely circulated and carefully read by every Elder in the mission field. *

Thirty-six pages, bound in neat cover.

Single copies 5 cents. For sale at the Juvenile Instructor Office.

PUBLISHED BY

Geo. Q. Cannon & Sons Co.,
SALT LAKE CITY.

1898.

(When writing please mention this paper.)

CLEANLINESS IS NEXT TO GODLINESS.



TWO LONG POOLS. *

Private Plunges
and Tub Baths. ***

The Baths are Recommended
by all the Leading Phys-
icians of the city.

• • •

Everything First-Class and run in a Genteel
Manner. The Ladies Hair Dressing and Massage
Department is Superior in its appointments. Mrs.
Alrich, the Matron, gives Massage Steam and
Electric Baths. Swimming Lessons for Ladies
and Children. Russian Baths and Massage for
Men. The Towels and Suits are washed by the
Empire Steam Laundry.

EASTERN EXCURSIONS

VIA



The Rio Grande Western Railway makes announcement of
the following eastbound excursions:

Indianapolis and return ... \$44.55 on August 17-18-19.
Omaha and return 32.00 on August 20.
Omaha and return 32.00 on August 26.
Cincinnati and return ... 44.60 on September 1-2-3.
Omaha and return ... 32.00 on September 9.
Omaha and return 32.00 on September 21.
Also a daily round trip rate of \$48.00 to Omaha.

♦♦♦

The Rio Grande Western operates two fast trains
to Omaha, etc., daily.

These trains carry all classes of equipment, includ-
ing Pullman Palace and Pullman Tourist Sleeping
Cars, Buffet and Free Reclining Chair Cars.

Cool and delightful ride through the Rocky Moun-
tains.

Most magnificent scenery on the American Con-
tinent.

Are you going to a doctor this Conference?

Have you some Acute,
Chronic or Private Disease?

The Salt Lake
Hot Springs
Sanitarium ***

Offer you reliable services and Free
Consultation.

We cure Stomach, Liver, Kidney, Bowel and
Bladder troubles; Diseases of Men and Women;
Rheumatism, Paralysis, Nervous Prostration, and
make a specialty of Whiskey, Morphine, Cocaine
and Tobacco Habits.

Our building and office is at

52-54 W. Third South Street,
Salt Lake City, - - - Utah.

G. W. HARVEY, M. D.,
Superintendent.

Buying Eyes

ISN'T AN EASY MATTER

The best Oculists and Opticians are not mag-
icians. They can't restore sight to the blind.

Don't wait to consult until you can't see well.
It's little things that count—a little headache, a
few spots, burning sensations. These are the
warnings to be heeded.

It is better too early than too late.

Careful examination of the eyes is free and
painless.

WYATT,

GRADUATE AND PRACTICAL OPTICIAN. 172 MAIN ST.

We grind all lenses on the premises and
guarantee satisfaction.

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Standard Instruments of the World.

PIANOS

Steinway, Kimball, Vose & Sons.

ORGANS

Mason & Hamlin, Kimball.

SOLD FOR CASH, OR ON EASY TIME PAYMENTS.

Guitars, Mandolins, Violins, Banjos. Latest Sheet Music. Everything known in Music. Orders from the country will have special attention. Satisfaction guaranteed or money returned.

D. O. CALDER'S SONS

SALT LAKE CITY.

Oregon Short Line R. R.,

Operating 1421 miles of Railroad through the thriving States of

**UTAH, IDAHO, WYOMING,
OREGON and MONTANA.**

THE ONLY ROAD

to BUTTE, HELENA, PORTLAND, and the North Pacific Coast.

Four Daily Trains Between
SALT LAKE CITY and OGDEN

The POPULAR LINE to all Utah Mining Districts
THE ONLY ROAD TO MERCUR.

THE FASTEST SERVICE
In Connection with the

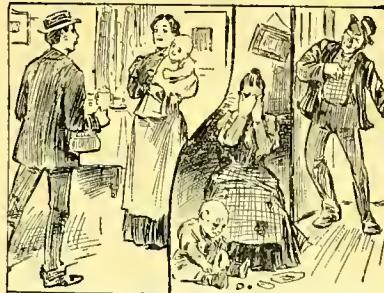
**UNION PACIFIC SYSTEM
TO ALL POINTS EAST.**

Buy your tickets via the "SHORT LINE,"
Utah's Fastest and Best Railroad.

City Ticket Office, 100 W. 2nd South, Salt Lake City.

S. W. ECCLES, D. E. BURLEY,
Gen'l Traffic Mgr. Gen. Pass. & Ticket Agt
W. H. BANCROFT,
Vice-President and Gen'l Manager.

Strong Drink is Death



DR. CHARCOT'S TONIC TABLETS

are the only positively guaranteed remedy for the Drink Habit, Nervousness and Melancholy caused by strong drink.

WE GUARANTEE FOUR BOXES to cure any case with a positive written guarantee or refund the money, and to destroy the appetite for intoxicating liquors.

THE TABLETS CAN BE GIVEN WITHOUT KNOWLEDGE OF THE PATIENT.

STRONG DRINK causes Misery, Poverty and Death. Upon receipt of \$10.00 we will mail you four [4] boxes and positive written guarantee to cure or refund your money. Single boxes \$3.00.

F. C. SCHRAMM, DRUGGIST. MCCRICK BLOCK, SALT LAKE CITY.



CURRENT TIME TABLE.

IN EFFECT JULY 17th, 1898.

LEAVES SALT LAKE CITY.

No. 2—For Provo, Grand Junction and all points East.....	8:30 a. m.
No. 4—For Provo, Grand Junction and all points East.....	7:40 p. m.
No. 6—For Bingham, Mt. Pleasant, Manti, Belknap, Richfield and all intermediate points.....	8:00 a. m.
No. 8—For Eureka, Payson, Provo and all intermediate points.....	5:00 p. m.
No. 8—For Ogden and the West.....	9:05 p. m.
No. 1—For Ogden and the West.....	12:30 p. m.
No. 42—Leaves Salt Lake City for Park City and intermediate points at.....	8:25 a. m.

ARRIVES AT SALT LAKE CITY.

No. 1—From Bingham, Provo, Grand Junction and the East.....	12:20 p. m.
No. 3—From Provo, Grand Junction and the East.....	9:00 p. m.
No. 5—From Provo, Bingham, Eureka, Belknap, Richfield, Manti and all intermediate points.....	5:25 p. m.
No. 2—From Ogden and the West.....	8:20 a. m.
No. 4—From Ogden and the West.....	7:30 p. m.
No. 7—From Eureka, Payson, Provo and all intermediate points.....	10:00 a. m.
No. 41—Arrives from Park City and intermediate points at.....	6:50 p. m.

Only line running through Pullman Palace Sleeping Cars from Salt Lake City to San Francisco, Salt Lake City to Denver via Grand Junction, and Salt Lake City to Kansas City and Chicago via Colorado points.

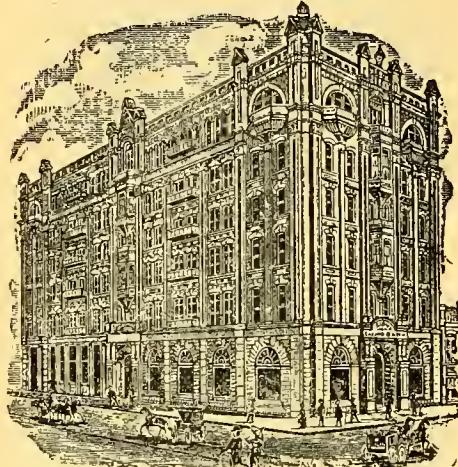
**TICKET OFFICE, 108 W. SECOND SOUTH STREET.
POSTOFFICE CORNER.**

D. C. DODGE, S. H. BABCOCK, F. A. WADLEIGH,
Gen'l Manager, Traffic Manager. Gen'l Pass. Agt.

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Save your Money and when you get a dollar, deposit it with

Zion's Savings Bank AND TRUST COMPANY.



We pay 4 per cent. interest on Saving Deposits in any amount, from one dollar to thousands. Write for any information desired.

WILFORD WOODRUFF, GEORGE M. CANNON,
President. Cashier.



WILLARD E. WEIHE.

Graduate from Conservatory of Music, Brussels, Belg.,
and pupil of DeAhna, Berlin, Germany.

Violin Instruction for beginners as well as
the advanced student.

214-215 CONSTITUTION BLDG.

Grandmother Knows

and all thrifty housewives
should know the value of

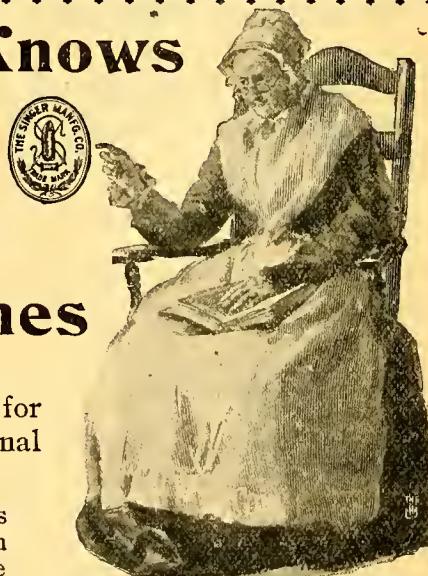
Singer Sewing Machines

They have every advantage claimed for
other machines and many additional
points of excellence.

The Singer Manufacturing Co. has
offices in every city of the world; upon
application to any of them a machine
will be delivered to your home, and

You Can Try It Free.

Singer Sewing Machines are sold only by THE SINGER MANUFACTURING CO.



The machines are either sold for cash
or leased, as you may prefer, and old ma-
chines will be taken in exchange. Either
lock-stitch or chain-stitch, with any
style of cabinet.

(When writing please mention this paper.)

OUR \$3.00 MEN'S PANTS

Made from Provo Cloth are as good as any \$4.50 Eastern. OUR \$10.00 MEN'S SUITS made from Provo Cloth are as good as any \$15.00 Eastern. Our own make of Men's, Women's and Children's Hose, Boys' and Men's Sweaters and Knit Combination Suits are better than Eastern goods.

We sell Shirts, Neckwear, Underwear, Handkerchiefs, Home-made Hats and Children's and Boys' Clothing at lower prices than those who profess to be selling out, or at special sales.

Wool Batting for Quilts, 50c per lb.

CUTLER BROS. CO.

36 Main Street, Salt Lake City.

ROYAL B. YOUNG, Prest.

IOS. O. YOUNG, Vice-Prest.

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DOMESTIC,

PIANOS,

NEW HOME,

ORGANS,

STANDARD,

MUSICAL

WHEELER & WILSON MERCHANTISE,

SEWING MACHINES. BICYCLES.

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SALT LAKE CITY.

DAYNES & COALTER.

THE SALT LAKE MUSIC DEALERS



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WEBER,
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} PIANOS.

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} ORGANS.

* Publishers of L. D. S. Anthem Book. *

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DAYNES & COALTER, 74 Main Street.



There is
no substitute for

ROYAL

Baking Powder.



The Henry Dinwoody Furniture Company

Baby Carriages, Refrigerators, Furniture, Carpets,
Wall Paper, Stoves and Crockery. 

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SALT LAKE CITY, UTAH.

Z. C. M. I. —

It is well known that this famous Institution was
originally organized for the importation of

General Merchandise

Growing continuously, it is now the most reliable
place in Utah for the purchaser of Dress and Dry
Goods, Notions, Wraps and Garments, Boots, Shoes
and Clothing, Carpets and Wall Paper, Groceries,
Stationery, Hardware, Tinware, Crockery, Glass,
Stoves, Ranges, Tools, Drugs, etc., whether the
intent be to buy at WHOLESALE OR RETAIL.

Main Street, Salt Lake City, Utah.

T. G. WEBBER, Superintendent.

OVER THE BREAKFAST.



THE MOST IMPORTANT MEAL OF THE DAY
IS THE BREAKFAST.

It is the meal that fits you for the
work of the day. If you have the
cakes of wholesome quality, you'll
have good health, and health means
successful business. The best way
to have the best cakes is using U.
S. Baking Powder.

All Grocers sell U. S. at the following prices: 5-oz. can, 10c. 8-oz. can,
15c. 16-oz. can, 23c.

MANUFACTURED BY THE U. S. BAKING POWDER CO. OF SALT LAKE CITY.

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